

## LXXVIII.

M E M O I R S  
O F

## L I T E R A T U R E.

MONDAY, September 10. 1711.

## I.

LETTRES édifiantes & curieuses,  
écrites des Missions Etrangères par quel-  
ques Missionnaires de la Compagnie de  
Jésus. A Paris, chez Nicolas le Clerc,  
rue Saint Jacques, à l'Image Saint Lam-  
bert. 1711.

That is, *EDIFYING and Curious Let-  
ters, written from the Foreign Missions,  
by some Missionaries of the Society of Jesus.*  
Paris, 1711. in 120. pagg. 431.

**T**HIS \* New Collection consists of Nine Let-  
ters, with an Epistle Dedicatory inscribed to  
the Jesuits of France. In that Epistle, Father  
du Halde, who has succeeded Father le Gobien in the Care  
of Communicating to the Publick the Letters of the  
Missionaries, bestows a short Encomium upon that Fa-  
ther, and adds to it several Observations upon the Mira-  
cles that are wrought to this Day, and upon the Functi-  
ons and the Necessity of Catechists. Towards the End  
of that Epistle, he says, That France is not the only Coun-  
try, where one may see several Missionaries ready to go  
into the Remotest Parts of the World. "The same Zeal"  
appears, says he, among the other Jesuits dispersed in  
"different Kingdoms of Europe. There are actually above  
"Fourscore upon the Coasts of Spain, ready to take  
"Shipping, in order to go into the New World. Many  
"others, who come from Germany, have already cross'd  
"part of France, to go and meet so great a Number of  
"Evangelical Labourers. A Reinforcement of Zealous  
"Missionaries was also expected from Poland; but, in all  
"Probability, that Country will not be able for a long  
"time to afford any Help to Infidels. The Plague made  
"a great Havock last Year in that Large Kingdom:  
"Ninety two Jesuits died there in the same Year, at-  
"tending upon those who were affected with such a Con-  
"tagious Distemper".

In the First Letter, Father Boucher, a Missionary of Ma-  
dure, and Superior of the New Mission of Carnate, pro-  
poses to M. Huet, heretofore Bishop of Avranches, a great  
many Remarks and Reflexions, whereby it appears that  
the Indians took Part of their Religion from the Jews, and  
even from the Christians. They acknowledge a Supreme,  
Eternal, and infinitely Perfect God, whom they call Para-  
bravassou. According to their Doctrine, this God crea-  
ted Three other Gods; viz. Bruma, to make the World;  
Vichnou, to preserve it; and Routren, to destroy it. Bru-  
ma created the First Man out of the Mud of the new  
Earth, and placed him in the Chocam, a Delicious Garden,  
which affords all Sorts of Fruits in great Plenty, and  
where there is a Tree, the Fruit whereof would bestow  
Immortality, if one could eat of it. Some Gods of the  
Second Order, who were not originally immortal, had  
Recourse to that Fruit, in order to acquire Immortality;  
and deceived the Vigilance of Cheien, a famous Serpent  
which kept the Tree. Cheien being vexed at it, vomited  
a Poison which was to destroy all Mankind. "But the  
"God Chiven took pity upon Human Nature, appeared  
"in the Form of a Man, and swallowed all the Venom  
"with which the malicious Serpent had infected the  
"World". In Process of Time, Routren undertook to  
destroy the World with an Universal Deluge. Vichnou,  
not being able wholly to prevent so great an Evil, di-  
verted Part of it, and saved in a Ship his Confident Sa-  
tiavarti, and Eight Hundred forty Millions of Souls and  
Seeds of different Sorts of Beings. It were needless to  
shew, that those Fables are Disguised Truths. Father  
Boucher finds also in the Religion of the Indians, Abraham  
and Sarah, under the Names of Bruma and his Wife Saraf-  
vadi; Moses, under the Name of Cricchen; his Sister Mi-  
riam, under that of Lakehoumi; and Job and Samson, un-  
der the Names of Arichandiren and Ramen. He takes no-  
tice of Twelve Principal Tribes, as among the Israelites.  
He observes that Circumcision is practised in one of those  
Tribes; That they use Purifications; That there is a  
Law, whereby Men and Women are forbidden to Marry  
out of their Tribe, &c. The Sacrifice, call'd Ekiam,  
has something more singular in it. When the Indians of-  
fer up that Sacrifice, they kill a Sheep, and recite a Kind  
of Prayer, in which they utter these Words with a loud  
Voice: *When will the Saviour be born? When will the Re-  
deemer appear?* Other Religious Practices observ'd by them,  
do sufficiently shew, that they knew formerly our Saviour  
and his Religion. The Nianiguenls, or Spiritual Men,  
affirm that Bruma, Vichnou, and Routren, are but One God.  
They say that Vichnou, the Second in that Trinity, took  
Flesh several times to save Men. They ascribe to the Wa-

\* This Extract is taken from the *Journal des Scé-  
vans.*



ter of some Rivers the Virtue of taking away Sin. They call *Prajadam* (Eucharist) the Rice that is distributed and eaten in their Temples. One of their Maxims is, That whoever confesses his Sins, shall obtain Forgiveness; and they do actually confess.

The Second Letter was also written by Father *Bouchet*. He informs Father *Baltus*, That the Devils deliver Oracles in the *Indies*, thro' the Mouth of Men whom they possess; and shews, That those Devils become Dumb, when those Countries receive the Light of the Gospel. The Proof of those Two Propositions being chiefly grounded upon Facts, it will be sufficient to mention some, whereby one may judge of the rest. "Among those who deliver Oracles, says Father *Bouchet*, none are so much credited as a Sort of Diviners, who pretend to discover Thieves. When all the usual and natural Ways of doing it have been tried, they have Recourse to this; and it falls out unluckily for those poor Idolaters, that they are but too well served by the Devil. Some surprizing Things of that Nature have happen'd in my Time: Here is one upon which you may depend. Some Precious Jewels, belonging to the General of the Army at *Madure*, had been so cunningly stoll'n, that the Thief could hardly be suspected. And indeed, notwithstanding all the Enquiries that were made about it, he could never be found out. A Young Man, who had the Reputation of being the best Diviner in the Country, was consulted at *Ticherapali*. After he had conjured the Devil, he so well described the Thief, that he was easily known. That Wretch, who was not so much as suspected, could not hold out against the Oracle: He confess'd his Crime, and protested that the Theft had been found out by a supernatural Means". The Author adds, That those Conjurors make it appear by several Prodigies, that they are acted by Spirits. "They bear up without any Support a great many Boughs cut off, tho' they are not fasten'd one with another. Others raise up in the Air a Kind of a large Sheet, which remains stretch'd in its whole Length". But when any Christian happens to be in those tumultuous Assemblies, where the Devil speaks thro' their Mouth, he is wholly silent, and no Prayers, Conjurations, or repeated Sacrifices can make him utter a Word. "Which is so common, says the Author, in those Places where we have some Habitations, that the Idolaters, before they begin their Sacrilegious Ceremonies, are very careful to enquire whether there is any Christian among them. It happen'd some Years ago, that in a Solemn Procession, in which one of the Idols of *Madure* was carried in Triumph, the Devil invaded one of the Spectators. As soon as the People perceived the Signs which denoted the Presence of the *Demon*, they flock'd to him in Crowds, to hear the Oracles which he was to deliver. A Christian went thro' that Place by chance; which was sufficient to make the Devil silent: At that very moment he left off Answering those, who ask'd him several Questions about the Success of Things to come. The Devil being fully resolved to remain silent, some body said there was certainly a Christian in the Assembly: Whereupon they look'd for him; but he made his Escape, and fled in Haste to our Church.

The Two following Letters were written by Father *Martin* to Father *de Villette*, to whom he gives an Account of the Progress of Religion in the Mission of *Madure*. They are full of Curious Events, which discover the Genius of the *Indians*, their Inclinations, the Behaviour of the Missionaries among them, and the Persecutions to which the New Christians are continually exposed. 'Tis not long since Two Poets, one of which was a *Brame*, and the other a *Neophyte*, were like to occasion a new Persecution at *Fanjaour*. "Several Poets having recited Verses in Honour of the false Gods before the King, who pretends to understand Poetry, an unknown Poet (the *Brame*) rose up in the Midst of the Assembly, and spoke these Words: You bestow your Encomiums upon Chimerical Deities; They do not deserve the Praises you heap upon them. None but the Supreme Being ought to be acknowledg'd a True God; None but he deserves your Homage and your Adoration".

This Discourse provok'd the Pride of the other Poets against him: The King promised to bring him to an Account for such a Bold Assertion. The Christians were suspected to have induced that Man to speak. Father *Corvalho*, Director of the Mission, undertook to instruct, and enable him to maintain what he had advanced. The *Brame* refused his Offers; which made the Missionaries afraid of his Ignorance, and the Consequences of his Rashness. "Those Consequences, adds Father *Martin*, were the more dangerous, because the King was already very much exasperated by some other Verses reflecting upon the Heathen Gods, and composed by one of our Christians. This new Convert excelled in the *Indian* Poetry. - - - A Young Man of the Town, whom he had formerly taught Poetry, ask'd him one Day some Verses that he might recite upon the Festival of one of the Gods of the Country. The Christian complied with his Desire, and composed upon the Spot a pretty long Piece, which he writ upon some Leaves of a wild Palm-tree. He mention'd among other Things, the infamous and ridiculous Adventures ascribed to that God; and concluded that Kind of Ode with these Words: Can any one that is guilty of such Abominations, be a God? It fell out happily for the Christians, that some Important Affairs which happen'd to the King, made him forget the Affront put upon his Gods by the two Poets.

There is in the Second Letter of Father *Martin*, a very Extraordinary Remedy for all Sorts of Cholicks, which we shall insert here. "Get an Iron-ring of about an Inch of Diameter, and big in Proportion: Let it be red-hot: Let the Sick Person lye upon the Back; and put the Ring upon the Navel, in such a manner that the Navel be the Center of the Ring. The Sick Person will quickly feel the Heat of it: Remove it immediately: A sudden Revolution that will happen in the *Abdomen*, will shortly take away the Pain". This Remedy was communicated to Father *Martin*, by Dr. *Manouchi*, a Physician of *Venice*, who has got a great Reputation at the Court of the Great *Mogul*.

In the Fifth Letter, Father *d'Entrecolles*, a Missionary in *China*, bestows an Encomium upon Father *de Broissia*, who after many great Labours died in that Countrey two Days Journey from *Pekin* the 18th of September 1704.

The Sixth Letter was written by Father *de Chauvagnat*. He discourses of the Zeal of the *Chinese* Christians, and mentions the Obstacles which the Missionaries meet with in the Conversion of Idolaters. Those Obstacles are, 1. The Contempt which the *Chinese* express for all other Nations; they cannot believe that any thing that does not belong to *China*, deserves any Attention. 2. The Difficulty of the *Chinese* Language. 3. Polygamy, Avarice, Usury, and many other Vices from which the *Chinese* can hardly be reclaimed. The Conversion of the *Chinese* Ladies is more difficult still than that of Men. They are so closely confined, that the Missionaries themselves cannot instruct them, nor make use of their Catechists for that purpose. They must begin with the Husband, that he may instruct his Wife, or allow a pious Woman to come into her Apartment, and explain to her the Mysteries of Religion.

The Seventh Letter contains some Observations of Father *de Bourzes* upon the Sparks that appear at Sea in the Night; a *Phænomenon*, which has not been hitherto sufficiently examined.

The Eighth Letter is dated from *Pekin*. Father *Jartoux* gives a Description of the Church built, with the Emperor's leave, in the Inclosure of his Palace: That Church was open'd in a solemn Manner the 9th of December 1703. The Author gives also a long Account of the great Danger to which Father *Bouvet* exposed himself, by refusing out of a Principle of Conscience, but with too much Stiffness, to comply with the Designs of the Hereditary Prince.

In the last Letter, written by Father *Papin*, a Missionary at *Bengale*, there are several Remarks upon the Arts of the *Indians*, and their way of practising Physick. He observes,



serves, " That a Physician is not allowed to take Care of a sick Person ; unless he guesses at his Illness, and the Humour that prevails in him. Which they easily know by feeling the Pulse. It must not be said, *continues the Author*, that 'tis an easy thing to be mistaken about it ; for it is a Science, in which I have some Skill. . . The common People have very plain Remedies. For the Megrim, they snuff up some Powder of a dry Shell of a Pomgranate bruised with four Grains of Pepper. For the common Head-ach, they smell, in a Rag tied up into a Knot, a Mixture of Armoniack Salt, Lime, and Water. A Giddiness, proceeding from a Cold and thick Blood, is cured by drinking some Wine, in which some Grains of Incense have been laid. For a Deafness occasion'd by many cold Humours, they put into the Ear a Drop of Lemon-juice". The other Remedies mention'd by the Author may be seen in the Book.

II.

H K A I N H † Δ Ι Α Θ Η Κ Η . N O - V U M T E S T A M E N T U M . Post priores Steph. Curcellæi, tum & DD. Oxoniensium labores ; quibus Parallela Scripturæ loca, necnon Variantes Lectiones ex plus C. MSS. codd. & antiquis Versionibus collectæ, exhibentur : Accedit tantus locor. Parell. numerus, quantum nulla adhuc, ac ne vix quidem ipsa profert præstantiss. Editio Milliana : Variantes præterea ex MS<sup>o</sup> Vindobonensi ; ac tandem Crisis perpetua, qua singulas Variantes earumque valorem aut originem ad XLIII. Canones examinat G. D. T. M. D. Cum ejusdem Prolegomenis, & Notis in fine adjectis. Amstelædami ex Officina Wetsteniana CIO MDCC XI.

That is, *THE NEW TESTAMENT* in Greek, containing more Parallel Places than are to be found in any Edition, and even in that of Dr. Mill, and the Various Readings of a Manuscript in the Emperor's Library, besides those that have been inserted in Curcellæus's Edition, and in that of Oxford. To which are added XLIII Rules to judge of every Reading, by G. D. T. M. D. with his Prolegomena, and several Notes at the end. Amsterdam, printed for Henry Wetstein. 1711. in 8vo. Pagg. 88. 560. and 37.

**M.** WETSTEIN designing to publish a Greek Edition of the New Testament in a convenient Size, attended with Parallel Places and Various Readings, had a Mind to extract the most considerable Readings of Dr. Mill's Edition ; but having consulted a Learned Friend, he was advised by him to Reprint the Oxford-Edition of the Year 1675. with several Improvements. To give the Readers a just Notion of the Nature of this Work, I shall, in the first Place, take notice of the Parallel Places and Various Readings, and then give an Account of the Prolegomena prefixed to this New Edition.

† This Book is to be had at Mr. Dunoyer's, at the Erasmus's Head in the Strand.

Those Parallel Places and Various Readings are all along inserted under the Greek Text. M. Wetstein assures us that there is no Edition of the New Testament, that contains so great a Number of Parallel Places. He does not except Dr. Mill's Edition ; but it ought to be observed that M. Wetstein means only such Parallel Places as deserve to be so call'd, and that all others have been left out as needless and insignificant. As for the Various Readings, this Edition contains all those that are in the Oxford-Edition above-mention'd, besides those of a Manuscript in the Emperor's Library, never before publish'd.

I proceed to the Prolegomena, to which the Author has prefixed XLIII Canons or Critical Rules, whereby one may judge of all the Various Readings inserted in this Edition, and even of those that have been collected by Dr. Mill, and are not to be found here. To make the use of these Rules plain and easy, there is, next to each Reading under the Text of the New Testament, a Reference to those Canons ; so that the Readers may immediately see what they ought to think of each particular Reading, by consulting the Critical Rules to which they are refer'd. The Author of those Canons appears very cautious, and is none of those who multiply the Variantes of the New Testament without any Reason. He admires the great Industry and indefatigable Labour of Dr. Mill, in collecting above Thirty thousand Various Readings upon the New Testament ; & is fully persuaded that the Doctor did it with a good Intention. But he thinks that Critick should have considered the ill Consequences, that may arise from such a prodigious Number of Variantes. The Doctor could not be ignorant, says he, that the Papists, Socinians, and Atheists would be apt to make an ill Use of it. He adds that the large Prolegomena of Dr. Mill are still more dangerous, because that Learned Man approves about Two thousand Various Readings, and would have them to be inserted in the Text ; which, says the Author, would make a great Alteration in our Copies of the New Testament.

The Prolegomena consist of IV Pieces. In the First the Author treats of the Collections of Various Readings, and of those by whom they were collected. The Second contains a Description of the Manuscripts, which have afforded the Variantes inserted in this new Edition, and several Observations upon the Nature, Antiquity, and other Qualities of those Manuscripts. These Two Pieces are the more useful, because the Author does all along refer the Readers to those Writers, who have treated the same Subject at large. In the Third Piece, he undertakes to prove and to confirm the XLIII Critical Rules laid down by him to judge of the various Readings, and is very careful to quote the Authors, whose Testimony may give some Weight to his Opinions. The last Part of the Prolegomena is a Direction for the Readers how to use this new Edition. There are several Notes at the end of the Book, to which the Reader is referred in the XXIII<sup>d</sup> Canon.

There are also in this new Edition a Map of all the Places of Palestine mention'd in the Gospels ; another Map wherein the Travels of the Apostles are described ; a Plan of the City of Jerusalem, and of the Temple, as they stood in the time of our Saviour, drawn by Dr. Lightfoot. I need not observe that this is a fair Edition : 'Tis well known that the Greek Books, publish'd by M. M. Wetstein, are very well printed and extremely correct. I shall only add, that the Text has been printed from the Elzevier's Edition, 1633. Corrected by Leusden.

III.

J O . \* \* A L B E R T I F A B R C I I  
SS. Theol. D. & Prof. Publ. BIBLIOTHECÆ GRÆCÆ Libri IV. Pars altera, qua præter Scriptores de Nume-

\* \* This Book and the *Miscellanea Berolinensia*, may be had at Mr. Paul Vaillant's in the Strand.

torum



rorum doctrina, & alios nonnullos Philosophos, recensentur Rhetores ac Sophistæ, Lexicorumque veterum Græcorum notitia traditur. Accedunt præter nonnulla hæcenus inedita, Democriti & Anatolii de Sympathiis & Antipathiis, interpretatione & commentario illustrata, & Ptolemæi Ascalonitæ de differentia vocum Græcarum, Specimenque Glossarii MS. *voyage*, Porphyrius de vita scriptisque Plotini, cum brevibus notis, Longini de metris fragmentum, & Lucæ Holstenii V. C. Dissertatio de vita & scriptis Porphyrii. Hamburgi, sumptu Christiani Liebezeit. Anno MDCCXI.

That is, *THE Second Part of the IVth Book of the Bibliotheque of Greek Writers, by JOHN ALBERT FABRICIUS D. D. containing an Account of those Authors who treat of the Doctrine of Numbers, and of some other Philosophers, and also of the Rhetors and Sophists, and ancient Greek Lexicons, &c. Hamburg. 1711. in 4to. Pagg. 618.*

THOSE, who are able to judge of this Work, and of some other Performances of the same Kind publish'd by Dr. Fabricius, must needs own that he is one of the most useful Writers of our Age. He has all the necessary Qualifications to give us a good Account of the Ancient Authors, a great deal of Learning, a vast Knowledge of Books, an exquisite Judgment; to which I add that he is a Man of a plentiful Fortune, and

has a noble Library of his own. These Two last Circumstances are very material to compose a Work of this Nature, which requires a great deal of Time, and the use of all Sorts of Books. The Publick is certainly very much indebted to that Learned Author for publishing such an excellent Repertory, interspersed with so many Curious Observations. His Method is so well known, that it were needless to enlarge upon it; and therefore I shall only give a general Notion of this Volume, which is lately come out.

Dr. Fabricius mentions, in the first Place, Nicomachus Gerasenus, Diophantus \*, and some other Writers, who treat of the Doctrine of Numbers. Afterwards he proceeds to M. Aurelius Antoninus, Maximus Tyrius, Alcinoüs, the Philostrati and Callistrati, Apollonius Tyriensis, Alexander Aphrodisiensis, Plotinus, Dexippus, Ammonius, and other Authors of the same Name. The Readers will find in the Chapter relating to Plotinus, the Life of that Philosopher written by Porphyry, with a Chronological Table prefixed to it. Dr. Fabricius observes that M. Bayle, in his Historical and Critical Dictionary, pretends that the Doctrine of Plotinus comes very near Spinozism. He examines the Reasons alledged by that Author, for whom he expresses a great Esteem; and shews that the Philosophy of Plotinus, if it be well consider'd, is very different from that of Spinoza.

The next Chapter contains an Account of Porphyry: Our Author has inserted in it the Life of that Philosopher composed by Lucas Holstenius. Dr. Fabricius proceeds to Jamblichus; and in the following Chapter gives us Two Fragments of Anatolius and Democritus, concerning Sympathy and Antipathy, never before publish'd; and translated and illustrated with Notes, by M. Rendtorf. The remaining Part of this Volume concerns several Orators, Sophists, and Writers of Greek Dictionaries.

\* Dr. Fabricius did not think the following Passage unworthy of being inserted in his *Bibliothèque*. When Bachet presented Malherbe with his Edition of Diophantus, in the Presence of several Gentlemen, who highly commended it as a very Useful Book; that Poet ask'd him, Whether it would bring down the Price of Corn? (*S'il feroit amender le pain?*) See the Life of Malherbe.

#### P A D U A.

THE Treatise of Dr. Vallisnieri concerning the Breeding of Worms in Human Bodies, is a very Curious Book. It is entitled,

*Considerazioni ed Esperienze intorno alla generazione di Vermi ordinarii del corpo humano.*

The Author confutes the Opinion that is now generally received, viz. That those Worms proceed from our Food, especially from Fruit, among which the Eggs of those Animals get into our Bodies, wherein they are hatch'd. Dr. Vallisnieri undertakes to shew the Impossibility of that System by three Reasons, among others. In the first place, says he, tho' there are many Sorts of Worms upon Earth, we know but three Sorts in our Bodies: Besides, those three Sorts of Worms do very much differ from those that have some Resemblance with them among so many Sorts of Worms upon Earth. Secondly, The Ferments which abound in our Bodies, would kill those extraneous Worms as soon as they are hatch'd. Thirdly, Those Worms being nice and hard to be bred, would not find in our Bodies the Food necessary for their Maintenance. From whence Dr. Vallisnieri infers, That we may eat all Sorts of Fruits and Herbs, without being afraid of getting any Worms; That our Worms were born with us, and are an Hereditary Evil, or rather Part of our Being, formed in each Body by the Creator of all Things, for some Reasons worthy of his Wisdom; perhaps to consume some superfluous Juices. The Author grounds upon those Principles the true Method of Curing Diseases occasion'd by Worms.

M. Cestoni has put out a small Piece, which contains new and surprizing Discoveries concerning the Origin of a sort of Insects, that feed upon Cabbage, and of some Insects that are bred in other Insects. That Piece is dedicated to Dr. Vallisnieri, who treats the same Subject more amply in the Book above-mentioned. Those two Authors have observed, that a certain Gnat, call'd Wolf, takes hold of one of those Insects that are call'd Cabbage-lice, and makes a Hole in its Belly to put one of its Eggs into it. The Egg being hatch'd eats up the Belly, wherein it is enclosed; and having destroyed that small Insect, comes out a perfect Gnat.

#### L E I P S I C K.

M. Blumius has publish'd Five Observations upon so many Passages of the Old Testament, viz. upon Gen. XIV. 11. Exod. XXXIV. 18. Numb. XXV. 4. Judges XIII. 25. Psalm LXXXVIII. 6.

M. J. Christiani Blumii, S. T. B. *Animadversionum Sacrarum ad Commata quadam Faderis antiqui selecta, Pentas prima.* Lipsiæ. 1711. in 8vo. pagg. 128.

The same Author designs to publish three Books of short Observations upon the Holy Scripture, and several Remarks upon some Profane Authors and the Ecclesiastical Writers of the first Ages, as soon as he has finish'd his *Pentades*.

In the last Sheet, pag. 305. Col. 2. lin. 9. instead of 1522 read 522.

L O N D O N: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)